

The P. of Orange's Engagement

For Maintaining and Securing the
Protestant Religion, & Liberties of the People of England,
According to His Late Gracious Declaration.

Humbly Reminded

To be Performed by Their Most Sacred Majesties K. WILLIAM and Q. MARY,
in Their Royal Assent in PARLIAMENT, to the Perpetual
Establishment of *Liberty of Conscience.*

Given in Ten Reasons for a Religious Freedom.

With Allowance.

REASON I.

IT is not the Will of the Great and Wise God, to appoint any Forcible Ways or Courses to bring Men and Women to conform to his VVorship: But Christ was pleased to Commissionate his Apostles (to whom he committed the Keys of his Church) to Preach and Declare the Christian Doctrin: And they that succeed them in their Office, are not by *Might* or by *Power*, but by gentle Invitation, and the Influence of his kind Spirit, to inform the Judgment, convince the Conscience, and so to periwade the Children of Men to be *Reconciled unto God*. And who is Man, that he should take another course, and will not rest in God's wisdom? *Now we are Ambassadors for Christ, as though God did beseech you through us; we pray you in Christ's stead, be ye reconciled to God.*

REASON II.

THe using outward Compulsion in matters of Conscience, does only serve to make Men Hypocrites, but works no saving Conversion. If Men conform to any VVorship or way thereof, with an unwilling mind, they cannot serve God aright, though the VVorship be right, because the Heart of the VVorshipper is not right. God calls for the Heart, *My Son, give me thy Heart*. If it were not for compulsion, the Man would be in some other Practice or Profession; and when he Conforms only to save his Person or his Purse, he is the Servant of *Man*, and not the Servant of *God*, and this is not to save his Soul. *Not by constraint, but willingly; not for filthy lucre, but a ready mind.*

REASON III.

ALL sorts of Persons are for Liberty of Conscience for themselves, even those that are most imposing upon others. They would account

it hard measure to be constrain'd to perform, or forbear such and such things which concern their Religion, or to suffer unproportionable penalties. And why should not the Church-Protestants make the *Presbyterians*, the *Independants*, the *Papists* case their own in this point, seeing they are all Fellow-Christians. *Therefore, whatsoever things ye would that men should do unto you, do ye so unto them, for this is the Law and the Prophets.*

REASON IV.

THe good Rules of Humanity, and common Civility, which is carefully observed in smaller matters, are openly violated, by using of force in the matters of Conscience. Men abhor to thrust that Meat and Drink down their Neighbour's Throat, which will not agree with their Stomachs. They say commonly, *Pray take that which best likes you: and why are they not as civil in the matter of Religion? Have compassion on one another, love as Brethren, be pitiful, be courteous.*

REASON V.

THe Church Protestants in England were sore distressed by his doings heretofore in the Reign of Q. Mary, when they were accounted Criminals, for not conforming to that VVorship which was then the Establish'd Worship of the Kingdom; and whoever take up the same Spirit of Persecution against others, for Nonconformity to the present Worship now Establish'd, doth not only justify the violent proceedings under Queen Mary from their own principles and practices, but also, upon mounting that part of the Wheel at top again, (as lately endangered us, tho' now down) will leave themselves no Excuse nor Cause of Complaint, if God bring the same severity to fall upon them. *For with the same measure men mete withal, it shall be meted to them again.*

REASON VI.

THe Conforming and Nonconforming Protestants, and the Protestants and Papists all do agree as to the substance of Christianity, in the same Articles of Faith, and the same Rule of Manners, in the Apostles Creed, and the Ten Commandments. *There is one Body, one Spirit, one Lord, one Faith, one Baptism.* As a variety of Flowers may grow on the same Bank, so may Protestants of all sorts, Church-men, Presbyterians, Independants, Anabaptists, Quakers, and Papists live in England. Union in Affliction is not inconsistent with disagreement of Opinion. There is much more Reason to love one another for the many things wherein we agree, than to fall out for those wherein we differ; and though we cannot have communion in the same external worship, we can and have communion in the same internal Adoration of the same Blessed Trinity, and in the one hope of our calling unto Life Eternal, through Jesus Christ. We cannot come together in the same Church, but may live together in the same Land; and as we are under the same Gracious King and Queen, they may protect both, and suffer no Party to persecute one another. *The Wolf shall lie down with the Lamb, the Leopard with the Kid; thy shall not hurt nor destroy in all my holy mountain.*

REASON VII.

THe French Protestants, who are the Dissenters from the Established Worship of that Kingdom, have been kindly received and succoured by England, even under both our late Kings: And when the French King is highly blamed by English Protestants, and perhaps too by most English Catholics, for persecuting his peaceable Subjects, should we go to do the same things in our Kingdom which we condemn in another? God forbid. *Therefore art thou inexcusable, O man, whose ever thou art, for thou that Judgest another, dost the same things.*

REASON VIII.

THe persecuting Dissenters and Recusants for matters of Conscience is of great disadvantage to the Trade of the Kingdom, the Dissenters being a chief part of the Trading People of the Nation, considered as Merchants, Shop-keepers, Clothiers, Farmers, &c. by which many thousands of the Kings poor Subjects are maintained, and consequently Liberty of Conscience must be a most

effectual means for the restoring of it.

I will mention a story or two, which may be easily attested, if they be called into Question. One *Thomas Peard* about 19 Years since of *West Dean* near *Barnstable*, who kept many poor People at work in the Clothing Trade, was prosecuted upon the Act for Twenty Pound a Month, so many Months for not coming to Church, that he was forced to quit his Habitation and Employment. Upon this the poor People of many Parishes go a Begging, and the numbers presently were so great, that the Justices were fain to meet, and consulting together, conclude upon it to get the Man's Fines to be discharged. This being done, *Peard* returns to his business, takes the poor off their hands, and finds them again the same Li-

In like manner, about 17 Years since, the Bishop of *Salum* sends forth Instructions into all the parishes of his Diocess for bringing them to Church, or citing them to his Court. There were Eighty Clothiers Nonconformists of several Judgments in the County of *Wilts*, who being Alarum'd by this Summons, think of withdrawing their Trade, (the time for provision of their Wool favouring such a suspension) but considering what a number of poor depended on them, some employing 500, some 1000 people under them, who were capable of getting no other maintenance: Besides that, the Farmer was no less concerned than the Spinner and the Carder, who could have no Money for his Wool; fearing also, that if they should give over on a sudden, there might so much clamour ensue, as might turn into some uproar, they agree upon sending up eight or ten of their sufficient men to represent their Case to the King and Council. Orders are taken hereupon that the Archbishop writes to the Bishop to desist, and assurance is given by both the Secretaries to the Clothiers, for their safety in keeping on their Employment.

What those Justices, and what the Council at that time saw convenient for that Shire, and those Towns, will be discerned (I doubt not) by the considerate to be of the like Emolument throughout the Nation.

The Riches of a Nation are the Bodies of Men; for the greatness of a Kingdom certainly consists not in a vast continent of Ground, but in the multitude of its Inhabitants; and the thriving of the People, lies in the encrease of Trade, Manufacture and

re words removing all force and necessity from Man in the choice of his Religion. So *Chrysostom, Athanasius, Cyprian*, I may also add *Aug. & Sal. in.*

We may read in the Life of *J. Josephus*, when some of the *Trachonites* came in for Rescue to the Jews, where himself was Governor, and the Jews would thereupon constrain them to be Circumcised, or else not let them abide with them, he would not permit that injurious Zeal, alledging, That every Man ought according to his own mind, and not by Mans compulsion to serve God. In our English Story (to suit this) by *Bede*, when *Ethelbert* the first prince that received Christianity of the Saxon Hierarchy, was converted by *Austin*, sent hither by *Gregory*, and many thereupon came into the Church, it is said, He especially embraced those that came in, but Compelled none; for he had learned that the Faith and Service of Christ ought to be voluntary and not of constraint. "It helpeth much, says the Imperial Edict of *Constantine* and *Licinius*, to establish the publick Tranquility, for every man to have liberty to use and chuse what kind of worshipping himself pleases; and for that intent is this done of us, to have no man enforced to one Religion more than to another. A Prince who would draw his Subjects (divided into Sects and Factions) to his Religion, should not (in my Opinion) use Force, says *Bodin*; I will enhance this from the example of *Theodosius* that eminently good Emperour, who though he being offended with *Eunomius*, did banish him upon a particular account, used no coercion or severity upon the person of any other Sect whatsoever. *Reliquis neq; molestia quicquam exhibuit, neq; secum communicare coegit; sed singulis copiam fecit in locis separatis conventus agenda, & ira de Religione Christiana sentiendi, ut quies; de ea opinionem conceperit.*

John Barclay (not William that wrote *Adversus Monarchomachos*) hath a Discourse on purpose to this effect about the Calvinists (as it is thought) under the Name of the *Hyperephanius*, in one chapter of his *Argenis*. And *Camerarius* in his Historical Meditations, hath a chapter as Learned, Full, and Grave, as need to be on this Subject, lib. 3. cap. 18. "It was observed by the Popes Council (says *Guicciardine*) that the Prosecution of *Luther*, since it was not accompanied with their own Reformation, did encrease his Reputation; and that it had been a less Evil to Dissemble the knowledge of such a matter, which would perhaps have dissolv'd of it self, than by blowing at the Brand, to make the Fire burn the more. There may be some Notes conferred with this out of *Devilish*, upon the deliberations of the Politick *Katharine*, Regent of France, about the Pacification in her son *Henry* the Thirds time; I will rest in one after *Henry* the Fourth Successor. That great Prince thought fit to declare

himself *Catholic*, but gets the same Edict for Liberty to the Hugonots, to be renewed and passed the Parliament of *Paris*. "By which means endeavouring to remove Suspicion from their minds, and confirming them by good Usage, together with some Gifts and Promises to the chief Heads, he insensibly took away (says the Historian) the pulse and strength of that Party, so that those that are versed in the Kingdom, believe that a few years of such sweet Division (if he had not been disabled in this course through want of Money) would have extinguished that Faction, which so many years of desperate Wars had not, with the Effusion of so much Blood, been able to weaken. Violent courses (says my Lord *Coke*) are like hot Waters, that may do good in an Extremity, but the use of them doth spoil the Stomach, and it will require them stronger and stronger, and by little and little they will lessen the Operation.

They that love the Common wealth (says Judge *Fenkins*) will use means together with the Retiution of the King, to procure an Act of Oblivion, and tender Consciences a just and reasonable satisfaction, else we must Perish first or last.

I will Crown these Testimonies with the experienced advice of *CHARLES* the First to our late Sovereign: "Beware of Exasperating any Faction by the crossness and aspersion of some mens Passions, Humours, or private Opinions employed by you, grounded only on the differences in lesser matters, which are but the Skirts and Suburbs of Religion, wherein a charitable Connivance, and Christian Toleration, often dissipates their Strength, whom a rougher opposition fortifies, and puts their despised and oppressed Party into such Combinations, as may most enable them to get a full Revenge on those they count their Persecutors, who are assisted by that vulgar Commiseration, which attends all that are said to suffer under the notion of Religion.

There are two Rules in the Preamble of the Statute *Primo Marie*; the one is, That the State of a King standeth more assured by the love of his Subjects, than in the dread and fear of Laws. The other is, That Laws justly made, without extreme Punishment, are more often, and for the most part better obeyed, than those that are made with that extremity. Unto which my once before-named Lord Chief Justice *Cooke* Subjoyns this Sentence, *Mitis imperanti melius Paretur.*

I will close up all with the end of a Speech of Sir *Orlando Bridgeman* to the Parliament, when he was Lord Keeper.

"If any just grievances shall have happened, his Majesty will be as willing and ready to redress them, as you to have them Presented to him, and his Majesty doubts not, but you will give healing and moderate Counsels, and Imprint that known Truth in the Hearts of his Subjects, that there is no distinct Interest between the King and his People, but the good of one, is the good of both.

Now this is the Copy of the Letter which *Artaxerxes* gave unto *Ezra* the Priest, I make a Decree, that all they of the People of Israel, and of his Priests and Levites in my Realm, which are minded of their own free will to go up to Jerusalem, go with thee.

And *Gamaliel* stood up in the Council, and said, Ye Men of Israel, take heed to your selves, refrain from these Men, and let them alone, for if this Counsel or this Work be of Men, it will come to nought; but if it be of God, ye cannot Overthrow it, lest haply ye be found even to Fight against God.